

# The Christian Reflector.

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H. A. GRAVES, Cor. Editor.

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## Christian Reflector.

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(FOR TERMS, SEE LAST PAGE.)

Foreign Correspondence of the Christian Reflector.

Lettres sur France.

ITS RELIGIOUS CONDITION.—NO. VIII.

Festivities in Paris—Festive Charities—Flamme Plays—Sweetmeats and Sweetmeats for Christmas and New Years—Cherries and their Treasures of Art.

It may be supposed that such instances of gross superstition as have already been cited, are confined to provincial towns, and to obscure districts in the country. Under the last Roman Emperors, the peasantry—the pagani, as they were then called, adhered to the worship of their false gods, long after Christianity had been embraced by the more enlightened inhabitants of cities; and it is not strange, perhaps, that the ignorant peasants of France, at the present day, continue to do so.

It will be testified who of their superior efforts have been made to bring them to a state of religious satisfaction. At least testimony to prove

the use of his medicines as per-

sons, and to the blood, costives, gruel, all con-

stitutes, croup, &c.,

TABLE PILLS,

With fine Engravings, to represent

Miraculous Cure of a Woman sick for 22 years, Accompanied by Letters of the Bishop of Gap, and the Abbe Chabaud; Grand Vicar &c., on these Miracles.

With fine Engravings, to represent

1. The Apparition. 2. The Cure. 3. The Ben-

efaction of the Fruits of the Earth.

With a Prayer by the Archbishop of Paris.

The Constitutionnel, an influential Parisian journal, ironically asked, at the time, if it would not be well to distribute to each deputy, a copy of this document along with the plan of the law for public instruction. It is due to the Bishop of Grenoble, to state, that after the little pamphlet thus advertised, had been extensively circulated, he tried to allay the excitement which it occasioned, by publicly declaring that the account of the apparition had never received his formal sanction. It was not difficult by such a declaration, in a journal, to silence the sneers of sceptics, without disturbing the credulity of the faithful! The majority of those for whom the pamphlet was designed, never read a newspaper. The day of pretended miracles and pious forgeries is not 'past and gone,' even in Paris. I have myself seen thousands of pilgrims thronging the church in which the bones of the Patron-Saint of the city are said to repose. And the parody on the Lord's Prayer, copied in my last letter, was printed and sold at a house in the rue de Vaugirard, one of the principal streets in Paris.

To this end, it has restored many an ancient church,

its high embossed roof,

With antique pillars, massive roof,

and new and finer superb edifices, which attract the multitude by imposing architecture, by rich paintings and sculptures, by the eloquence of practised orators, and an infinite variety of other objects religieuse.

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In another letter, I shall invite my reader to accompany me in visiting several of the most remarkable churches in Paris.

ALCUIN.

For the Christian Reflector.

## The Destiny of our Country.

Ours is an eventful era. Upon this generation, great and pressing responsibilities rest, as it regards our common heritage. A crisis must surely come. Events now transpiring must inevitably shape the coming destiny of our country. Our departed sires have, with many and solemn injunctions transmitted to us a godly heritage. Luxuriant and profuse, dances the polka, sings at a fashionable concert, criticizes in a picture-gallery, weeps at unreal woe on a theatrical benefit-night, is enraptured by the pleasing rhetoric and musical cadences of a favorite preacher, and is tempted to generosity by a lottery-prize, a medal to be cast in her honor at the mint, or a grant of indulgence. I confess that more than once in looking around upon a brilliant assembly of listeners to charlatan sermons at Notre-Dame-de-Lorette, Saint-Sulpice, the Madeleine, or the cathedral of Notre-Dame, I have thought of the word of the Lord to Ezekiel:—'With their mouth they show much love, but their heart goeth after covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.' Allowance, however, should be made for national characteristics, and modes of benevolent action more in accordance with French than with American ideas, ought not to be too harshly judged. It would be out of place to specify here, the numerous charitable institutions of Paris, but I must not fail to express the admiration which is due to those humble priests, whose highest ambition is to carry help and consolation to the unfortunate. Nor can I close this paragraph, without claiming all honor for the excellent Sisters of Charity, who devote their lives to the care of the sick in hospitals. If sometimes, the complaint may have been justly made, that the religious tenets of Protestant patients are tampered with, by these devout and honorable women, we must yet believe that such gentle controversialists are prompted to the office of proselytizing, by the purest and most exalted, even if mistaken motives.

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at the *Ara Coeli*, a church in Rome, on occasion of the Jubilee of Pius IX. Yet it has resorted to expedients equally puerile. It is not only solicitous that the children shall receive 'baptism' at their birth, and partake of their first communion, on attaining twelve years of age, after having been duly trained by the parish priests, and by the Brethren of Christia.

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The toy-shops exhibit in their windows, baby-chapels with baby-altars, shrines, and crucifixes. The boy who used to take his pocket-money to purchase little soldiers, now buys little monks, and the girl shows you her doll dressed as a Sister of Charity. Sugar plums are formed into figures of the Virgin; are 'eaten in sweet chocolate,' as images in sugar are swallowed from the crust of a twelfth-night cake. The trade in this delectable confectionery, into which 'milk for babes' has thus been transformed, (the French are famous cooks,) is plied with especial activity, at the period when my letter will reach you—at Christmas and New Year's. A Parisian shop is a tenth wonder of the world, at any season of the year, but at this it eclipses even itself, by its brilliant display of all possible combinations of taste and fancy. And it must be allowed that none of the shops in Paris, are now more attractive than those in which are sold elegant rosaries, Virgin and infant Christs, missals sumptuously bound in velvet, with sculptured crucifixes in gold, ivory, or silver, on the covers, little shrines for the private closet, priestly robes of the finest material, and an infinite variety of other objects religieuse.

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Hopitaux, that our colleague's observation should be isolated and unique; but it is, however, very important, and as a stay upon which other experiments may rest. The Gazette du Midi asserts that such experiments, confirming the observations of Dr. Tarot, had been successfully made in some parts of the Levant where the disease had made its first appearance. It becomes the duty of medical institutions to make careful inquiries into this subject, and to order some new experiments under all possible conditions, in order to render them positive, and a decided point in medical science.

*Courrier des Etats-Unis.*

## THE REFLECTOR.

THURSDAY, DECEMBER 30, 1847.

Office of Ch. Reflector, No. 22, Washington Street.

### Close of the Volume.

The present being the fifty-second number issued since the commencement of the year, closes the tenth volume of the Christian Reflector. Thankfully regarding the good hand which has thus far conducted us, and whatever of beneficial influence we have been enabled to exert, we bring the labors and anxieties of another year to a termination. We are, we trust, truly grateful for the appreciation with which our endeavors to serve the denomination, the cause of Christ and humanity, the interests of truth and a pure literature, have been met. Our heart and our purpose are, apart from Divine aid, of our own entire insufficiency. 'Our help,' we feel, 'is in the Lord, that made heaven and earth.' We still trust that, whatever provocations shall continue, untried, to be visited upon us, ours it may ever be, in meekness and in patience to possess our souls; and, looking to the hills whence cometh our help, we still cease not to be seen pursuing, with never-deviating step, the path we hitherto been enabled to tread.

We never held weekly communion with so large a number as now, and we feel it to be right in this connection to express our gratitude for the numerous tokens of encouragement with which our labors have been cheered. Our aim will always be to render these tokens blessings as well to those who give, as to us who receive them.

### The Finished Year.

Before this sheet shall have reached the majority of our readers, and the eye shall follow these lines, the moments of 1847 will all forever have sped their flight. They belong henceforth to the eternity of the past. Each minute, as it dies, like the grain of sand on the sea-shore, borne thither by the resolute wave, adds itself to the gone of life. How solemn thus to live, since wrapped up within a few hasty, uncertain years, lies the whole of human probation. How admonitory to think on years that are gone, since we have no title to a day of the future.

'Time once past never returns—  
The moment that is lost is lost forever.'

Moments of 1847: what is the record that ye have made? Ye have closed on a multitude who have exchanged the light and the darkness of time for the light and the darkness of eternity. The past, with all ages, from the freshness of childhood to the ripeness of gray hairs, has been a year of unusual mortality. Disease has raged with uncommon violence, and with an aim unerring, has marked and smitten down his victims. In one dread-ded form has the rider on the pale horse stalked forth, and cut down alike infancy, youth and manhood. By disease of this type, assuming an unusually fatal character, one aged and venerated minister saw the companion of his life and two sons who had entered the same spiritual harvest-field as successful reapers, laid away, at short and mysterious intervals, in the silent grave. How many records, hardly less startling, has the year made.

'Lo! where the silent marble weeps,  
A friend, a wife, a mother sleeps.'

A multitude, by epidemic and by violence, have perished on American battle-fields. It is computed that on our side, no fewer than an average of fifty a day have died! The number on the other side, less accurately estimated, must be much greater. Boasted as have been our victories, loud as have been our peans of triumph over a weak and distracted neighbor nation, too sadly have we learned, in the drapery of mourning that shrouds the great as well as the lowly of the land, the truth of Gray's immortal verse,—

'The best of heraldry, the pomp of power,  
And all that beauty, all that wealth, o'er gave,  
Are scattered like the leaves of autumn.'

'The path of glory led but to the grave.'

But ah! the gory paths which these slain and sacrificed multitudes have trod, have been paths not of true glory but of shame.

But let us turn from this review of unwanted and gloomy mortality, and ask ourselves why it is that we yet live. The year closes upon us alive; it may be in perfect health, and with the promise of running the round of another three hundred and sixty-five days. Why is it that our tenure to existence continues? O, my soul, what art thy purpose concerning the moments that remain to thee? Is thy work done for the judgment? Reader, does thy review of another finished year cheer thy spirit?

### Present Claims of Foreign Missions.

We wish to place briefly before our readers the claims at the present juncture of the precious cause of missions to the heathen. Will the reader give us his eye not, but will he open his conscience and his heart, while we present a few facts for his Christian consideration? Eight months of the financial year of our Foreign Missionary Society have now closed, and the total of receipts, in donations and legacies, is \$44,285, 63, while the income of the eight corresponding months of last year, from the same sources, was \$33,554,75, and of the remaining four months, \$31,479,46. It will be seen, therefore, that more than \$40,000 must be raised during the months of December, January, February and March, in order to bring the receipts of the present year up to the amount of the last.

An increase of the debt may be avoided,

perhaps, if receipts fall somewhat below this sum. But no such enlargement of operations as is earnestly called for by the missions, could be thought of for the year to come, if the churches seriously diminish their contributions the present year. The time is nearly at hand when the Committee must inform the missions of the remittances on which they may depend, and of the reinforcements for which they may hope, in the year ending April 1, 1848. Shall the information be such as will gladden or depress their hearts?

Men can be found who will go out as missionaries next year. But they cannot be sent without the prospect of receiving money sufficient to support existing operations, and to send them in addition.

One year ago, the receipts were small; but the demand for more laborers in some of the missions was so imperative, as to lead the Executive Committee to diminish the annual appropriations, for the sake of giving them more men. The consequences are seen, in part, in the letter of Dr. Judson, in the Magazine for December, and in one from Mr. Ingalls, in the Magazine for January. Why should such laborers, in such fields, and in such service, be left unsupported by the churches of our Lord in this land? The help which they seek is not to save a sinking enterprise from being ruined, but to do a work which God, in answer to prayer, is increasing beyond their highest expectations. The question is, Shall these men be sustained?

Hard. But shall retrenchment begin in our contributions to the cause of missions? The laborers in the field must have bread. The Missionary Union must send them the money to buy it. And if it is not contributed by the churches and individuals, it must be borrowed, and an enlarged debt will be one result; but results still more serious will be found in the disappointment and distress of the missionaries in their work.

In the year ending April 1, 1845, the friends of missions in Massachusetts contributed to this treasury, \$17,413.26; in the next year, \$23,122; in the next, \$21,383.94; and in the first eight months of this year, \$9,450.51. Cannot this sum be increased to at least \$25,000, before April 1, 1848?

The Missionary Union has agents in the field, but many churches in this State cannot be called upon by them. It is hoped that the pastors will take the work in hand, and that every church will have a mind to help in this time of urgent need.

We leave the facts of this article to convey your own emphatic appeal. That they will call forth a decisive response from all who have at heart this cause, the past history of missions forbids us to doubt.

### Baptist Church Polity.

The Boston correspondent of the N. Y. Evangelist, writing on this subject, says:—

'On Baptists' brotherhood, we are exposed to infinite adverse to individual freedom and independence, by the great importance which they will grant even to the ecclesiastical associations of Presbyterians and Episcopalians. This regard for "unity of the denomination" gives to the degrees of their great central convention almost the force of laws, and even the minor associations prove very hard upon the churches, and the churches press very hard upon the individual members to keep them from leaving or doing anything adverse to the unity of the denomination.' The "unity" when made an idol, always degenerates into uniformity, and becomes in a degree coercive, and regardless of the rights of individuals. I do not doubt there are similar tendencies among the Congregational churches of New England.'

There are, doubtless, tendencies among Baptists, as among all Congregationalists, to centralization. But these tendencies grow not out of their distinctive church polity, when that polity is guarded from foreign innovations. It is the virtual engraving of some other element upon us, that endangers the isolated character of our churches and our individual independence.

A tendency of this latter kind has lately been manifest,—a tendency that looks away from our old distinguishing platform, toward an incipient Presbyterianism. No one who advocates it sees, we presume, or welcomes, such a tendency. But it is exceedingly easy to create it. Our danger is at the point described by the correspondent of the Evangelist. Our safety is in cleaving to the old pews of a pure Baptist church organization, jealous of every influence that overawes or perils the independence of the churches.

### Webster's Improved Dictionary.

It is now fifty years since the late Dr. Noah Webster commenced his illustrious career of literary labor, for the benefit of the then living, and of all coming generations.

What a multitude, in every State of this Union, find their most cherished school-boy associations connected with his name,—his spelling-book, with its then rude cuts, but firm moral lessons; his first dictionary and grammar, which made their appearance forty years since. The great work before us, is the result of a life arduously spent in the labors of lexicography and of language, and has received the proud commendation of the whole Anglo-Saxon world. Besides this, since the death of Dr. Webster, which occurred in 1843, it has received the emanations, the revisions and additions of three years' labor, bestowed upon it by the Rev. Dr. Goodrich, of New Haven, son-in-law of Dr. W., one of the ablest of American linguists, who has been assisted in his work by number of distinguished professional gentlemen. Each of these has rendered important aid in his department of learning. The result of so enterprising and laborious a method is seen on every page of this Dictionary,—in more fulness and greater accuracy of definition, and in a much improved etymology, orthography and pronunciation.

The whole is no doubt the nearest approximation to a complete and perfect English Lexicon that has ever yet appeared. It is complete in one large volume, admirably printed and bound, and while considerably cheaper and more copious than the former edition, in two volumes, is vastly more convenient. The "Literary World" holds this great master of dramatic fiction, too; it is alleged, furnishes instances of the same law that governs human thoughts in circumstan-

ces, and the American who cherishes the honor of

the literature of his country, may with good reason be proud of this Dictionary, and regard with ardent enthusiasm every effort to give it additional value, and a more extended circulation. The fact that such a work has been produced in this country,—a work which can be sent to the mother country as a Thesaurus in that common language which unites the mother and the daughter land, more valuable than any which England has produced, with all her leisure, her libraries, and her means of research, is fitted to give us a just pride in the past, and an ardent hope for the future. The author of the original now sleeps with the dead, but it was his rare fortune to hear, while living, from the lips of the now lamented Chancellor Kent, the following words of eulogy:

'For nearly half the century, amidst obstacles and trials, disappointments and infirmities, he has nobly sustained his courage; and by means of his extraordinary skill and industry in the investigation of languages, he will transmit his name to the latest posterity. He will transmit his name to the latest posterity. What a batch has been, and is, being fought in this vicinity. This village is twenty-three miles westward from Albany; it has deservedly had the name of "a hard place." There are four churches in it, Baptist, Presbyterian, Methodist, and an Episcopal (Puseyite) church.'

Our meeting commenced on the 23d of November. It has been continued three weeks and five days. Christians of other denominations have participated with us in our labors of love. The Lord has been with us of a truth. The village is convulsed by the power of his Spirit, and the region round about is being shaken. Some two hundred have been forward for prayers, more than half whom are rejoicing in a crusade and risen Saviour of Christ. The pastor is exceeding deluded in supposing that miraculous supernatural events have occurred. God acts according to law. The natural laws are capable of explaining all such phenomena. Miracles, visions, dreams, revelations? They are the sickly fancies of weak and brain-diseased minds.'

Sort of meadow, taught in that 'scion or the prophets' in Cambridge, is alarming. What will become of pure Christianity, if such views of God's word are freely circulated?

Perfect orthodoxy cannot be expected in a book written by clergymen of all denominations, but it seems to us that a person of

Christian delicacy and taste would never seek to obtrude his peculiar religious views before the public in this way. A large portion of the young gentlemen and ladies of the Academy, have been converted; rum-drinkers, rum-drinkers, and gamblers have sin struck down, whilst the whole mountain of sin at one time, seemed to be coming down in a mighty avalanche, and the kingdom of the devil all caving in. A large portion of the young gentlemen and ladies of the Academy, have been converted; persons of all ages, and in all circumstances, are among the converts. The merchant, the mechanic, and the farmer, including one prodigal physician, have all been together at the feet of Jesus. I have preached fifty-three sermons, such as they were, and God has been pleased by weak things to confound the wisdom of the wise. To him be all the power and the glory for ever and Amen.

You will soon have more of the particulars of this work, from the devoted and laborious pastor of this church, Bro. Charles Ferguson, who will communicate baptizing to-morrow.

Yours, in the heat of bonds, J. KNAPE.

**New York.**  
The annexed interesting correspondence would have received insertion before, had it not been misplaced. We hope to read with pleasure. We hope to hear from our brother again.

NEW YORK, DEC. 13, 1847.

I enjoyed the pleasure of spending yesterday in this city. In the forenoon, I attended meeting at the Baptist Tabernacle. Though the day was unpleasant, the spacious edifice was well filled. The excellent bishop of the church, Rev. Mr. Lethrop, recently raised by Divine Providence, from the borders of the grave, took his seat in the pulpit for the first time in ten weeks. He was not able to preach; but with considerable effort, succeeded in performing some of the least laborious portions of the service. It was a great pleasure to witness the affection and devotion of his people, manifested by their hearing bomses and their gushing tears, as with unfeigned gratitude, they beheld the man of God restored to his place in the sanctuary, in answer to their fervent and unceasing prayers; and were permitted to hear his trembling voice pronouncing the hymn of praise, and once more reading from the sacred page, 'the words of eternal life.'

After listening to an animated discourse, suited to the occasion, in which the entire audience seemed deeply interested, the ministers descended the pulpit stairs, the deacons removed the carpet and the desk, and threw open the spacious baptistry, when a father and two lovely daughters, who have recently been converted, descended into the watery tomb of the Saviour. Never did I witness a more deeply interesting baptismal scene. It was heart-stirring and soul-moving, to see the parent, in the full strength and matured wisdom of life's meridian, weekly immersing his neck to the yoke of Christ, and with a noble frankness, leading his offspring in 'widow's ways.' The eldest of the young ladies, I judged to be eighteen years of age, and the other sixteen. They were about equal in size, and very strikingly resembled each other in form and features. Never did they, and never could they appear more lovely, than when they together 'received Christ Jesus and Lord,' and 'despising the shame,' took up the cross, and openly espoused his cause. Such representations are contrary to the truth, there are those who are liable to be misled.

As remarked above, a separation has been effected from slaveholders—and yet it has been frequently asserted that the North had done nothing to produce it—that we had done nothing to disfellowship slaveholding, which compelled the South to withdraw. But what are the facts in the case—and what is the testimony of the South, they themselves know best judges.

In 1844, the Board of the General Association of Virginia, requested the Home Mission Society to appoint a slaveholder as a missionary, and a similar application had been made from Georgia; and the Goshen Association in Virginia, voted to suspend all co-operation with the H. M. Society, until it decided whether to employ a known slaveholder as a missionary or not; in reference to which, the Virginia paper says, 'The Board of the H. M. Society will have to break off from the Abolitionists or from the South.' What was the result? The Society refused to appoint these slaveholders, and this refusal called forth a circular from the Executive Committee of the Georgia State Convention, in which they say, 'the rejection of our application goes far to evince the necessity of a Southern organization for our benevolent operations.' At the session of the Boston Association a preamble and resolution against slavery, was proposed by Rev. Mr. Stow, and passed that body. The action of this body gave popular offence to slaveholders, especially as most of the Board of Foreign Missions were connected with it.

Near the close of this year, the Alabama State Convention passed their resolutions, demanding an express avowal of the Foreign and Home Mission Boards whether they would appoint slaveholders as their agents and missionaries; and these resolutions were endorsed by the papers in Georgia and Virginia. The funds contributed in Alabama were to be withheld from these societies until their inquiries were answered. In December, the Acting Board of Foreign Missions, made their reply, that they would not appoint slaveholders, nor 'ever be a party to any arrangement which would imply approbation of slavery.' The entire slaveholding portion of the denomination considered this reply as forcing them to withdraw, and form a new organization; and immediately a Convention was called for that purpose.

The Georgia paper says, 'This extraordinary document has rung from us, as it has from others, no doubt, tears of bitter distress; but it has raised no sobs, of painful suspense. The die is cast, the Robins are crooned, all is over.'

The paper of the Sabbath—was it not this that was most fixed determination no longer to co-operate with Northern Baptists in the work of missions?

There are some things, which it appears to me, the cause of truth, the position of our churches, and the good of the cause of missions, require a brief examination. For several years, considerable dissatisfaction was felt and expressed by the abolitionists of the North, in relation to being associated with slaveholders, in carrying on missionary operations—a separation was evidently desired. Other Northern brethren, though hostile to slavery, opposed a separation, on the ground that they did not conceive it to be an evasion of their duty to the slaves.

A separation has been effected, which has been hailed with pleasure by a large body of Baptist abolitionists. Many of them who did not contribute to the old Board, on account of its connection with slaveholders, have become the first friends of the Missionary Union, satisfied that they are not acting with a slaveholding body.

There are others, still, who are not satisfied—the separation has not been brought about in the way, and men of the stamp to whom they are not at the head of the new organization. If a large majority would consent to be dictated by a few, and conform their wishes thereby, then all might proceed together. But if all cannot unite, there is room enough to proceed separately—and work enough to do; and why should there be any strife among brethren?

The Union has labors and responsibilities enough on its hands to sustain its hundreds of missionaries, and gather in the whitened harvest. The Free Missionary Society has commenced a mission on which it may bestow its funds and the labor of all its men. The Union can have no good

cause of peril, or in signs that disturb, perplex, and confuse mankind. On the eve of the battle in which sat his life, Brutus is visited in his tent by ghost of Caesar, and hears the phantom care, 'Thou shall see me at Philippi.' 'At the guilty Macbeth could not escape froth "horrible shadow" that personated to him the murderer Banquo. The same principle will help to explain the night-accusation of the patriarch Jacob, before he dreads meeting with his brother. Agostino in the shape of a man rises before him, and he 'wrestles with him until the taking of the day.' The struggles of his agitated mind took this form, and expiated them on this *ideal object*. The reader will perceive at a glance that the above view of this 'sacred picture' robes it of every vestige of religious character. There is nothing supernatural about it. God had nothing to do with it. It was the mere result of Jacob's disturbed state of mind! He struggled with an idea! So did Job and Saul, and Brutus, and Macbeth! How very silly in us to believe such foolish stories as are found in the Bible!

Christ and his apostles, and the pastor elect, by Rev. J. Bainbridge; Charge to the pastor elect, by Rev. W. H. Neal; Address to the church and congregation, by Rev. N. Colver; Concluding prayer, by Rev. P. Stow, and benediction by the pastor. All the services gave great satisfaction in the large audience present. The sermon was conceived and delivered in the preacher's happiest manner, and the entire impression made by the different speakers, must have been very salutary.

Brother Sanford enters a field of rapidly increasing importance. He has been connected with a society that has already experienced special marks of the Divine favor. He succeeds an excellent minister, and will find himself surrounded by an efficient and praying company. He comes among us well accredited, and qualified abundantly for occupying the sphere of his present labors. We trust he will fill it, so as that mutual blessings on him and the society, shall prove the result.

what he meant. The subject was concluded by remarking, that 1. Though Christ was an unequalled speaker, he is to be imitated. The four elements of knowledge, adaptation, simplicity, and sincerity, that gave him power, will give us power. 2. If Christ be such a speaker, he deserves attention, belief, and obedience. Prayer of Installation, by Rev. J. Bainbridge; Charge to the pastor elect, by Rev. W. H. Neal; Address to the church and congregation, by Rev. N. Colver; Concluding prayer, by Rev. P. Stow, and benediction by the pastor. All the services gave great satisfaction in the large audience present. The sermon was conceived and delivered in the preacher's happiest manner, and the entire impression made by the different speakers, must have been very salutary.

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**Literary Notices.**

**THE CONSTITUTIONS AND CANONS OF THE HOLY APOTOLIC CHURCH, WITH A PRIZE ESSAY, translated by Rev.**

## THE CHRISTIAN REFLECTOR.

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Baptist church in East Meriden, Conn. About thirty  
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inquiries is increasing.

We are pleased to learn that an interesting  
trial is in progress, in connection with the  
Baptist church in East Meriden, Conn. About thirty  
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inquiries is increasing.

We review the careful perusal of the  
reader, a review of the denominational separations  
between the North and the South, commenced in  
the present number, and to be concluded in our  
next. The many who know the excellent writer  
Rev. Edward Ward, will rejoice to know that  
his aim is to give

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## THE CHRISTIAN REFLECTOR.

DECEMBER 30, 1850.

## The Family Circle.

For the Christian Reflector.

## Winter.

Winter! there are among the race of men,  
Strangers to thought, who slender these;  
They have up, the smiles escape their ken,  
For weaker the gods than we're fit to me.

I leave the rocking storms to hear;  
The snows that bid the aged mountain nod,  
The winds are music to mine ear,  
To me their meaning in the voice of God.

## Parent of kindly charities!

"The thine to them man's heart—the frigid soul,  
Sterner than frost, is meted, nor denies  
Its right to bid the troubled heart "be whole!"

## Winter: there art not winters!

Though frozen thy aspect, blight is thine  
Unknown to fairest May. Upon thy shrine  
Be often seen the grateful orphan's tear.

Parent of treasures, thou!  
Should I not love thee? Ocean aught compare  
With thy dear freude joys—the world's kiss are there.

Wm. B. Toppin.

## Banyard's Fortune.

There was a young lad of fifteen, a fatherless youth, to whom there came a very extraordinary idea, as he was floating for the first time down the Mississippi. He had read in some foreign journal, that America could boast the most stupendous and magnificent scenery in the world; but that she had not yet produced an artist capable of delineating it. On this thought he hurried, and pondered, till his brain began to whirl; and as he gazed along the shores of the stupendous river, gazing around him with wonder and delight, the boy resolved within himself that he would take away the reproach from his country—that he would paint the beauties and sublimities of his native land.

Some years passed away, and still John Banyard, for that was his name, dreamed of being a painter. What he was in his waking moments, we do not know—probably a mechanician; but at all events, he found time to turn over and over again the great thought that haunted him; till at length, before he had yet attained his twenty-first year, he became a distinct and tangible shape in his mind, and he devoted himself to its realization. That he struggled with his ambition, and, indeed, strange to say, we can learn nothing of any aspiration he may have felt after artistic excellence. His grand object, as he himself informs us, was to satisfy the assertion that America had no artists commensurate with the grandeur and extent of her scenery; and to accomplish this by producing the largest painting in the world.

John Banyard was born in New York and raised in Kentucky; but he had no patrons either among the rich merchants of the one, or the wild enthusiasts of the other, whose name has become a synonyme for all that is good, bad and ridiculous in the American character. He was self-taught and self-dependent; and when he determined to paint a picture of the shores of the Mississippi, which should be as superior to all others in point of size that that prodigious river is superior to the streams of Europe, he was obliged to betake himself for some time to trading and boating upon the mighty stream, in order to raise funds for the purchase of materials. But this was at length accomplished and the work begun. His first task was to make the necessary drawing, and in executing this, he spent four hundred days in the manner thus described by himself:

"For this purpose, he had to travel thousands of miles alone in an open skiff, crossing the rapid streams, in many places over ten miles in width, to select proper points of sight from which to take this sketch; his hands became hardened with constantly plowing the ear, and his skin as tawny as an Indian's, from exposure to the rays of the sun and the vicissitudes of the weather. He would be weeks together without speaking to a human being, having no other company than his rifle, which furnished him with his meat from the game of the woods or the fowls of the river. When the sun began to sink behind the lofty bluffs, and evening to approach, he would select some secluded sandy cove, overshadowed by the lofty cottonwood trees, draw out his skiff from the water, and repair to the woods to hunt his supper. Having killed his game, he would return, dress, cook, and from some fallen log, would eat it with his blankets, with no other beverage than the wholesome draughts of the noble river that glided by him. Having finished his lonely meal, he would roll himself in his blanket, creep under his frail skiff, which he turned over to shield him from the night dews, and with his portfolio of drawings for his pillow, and the sand of the bar for his bed, would sleep soundly till the morning, when he would arise from the rays of the rising sun, and disperse the humid mist from the surface of the river, and then start fresh to his task again."

When the preparatory drawings were completed, he erected a building at Louisville in Kentucky, where he辛勤 commenced his picture, which was to be a panorama of the Mississippi, painted on canvas three miles long; and it is noted, with justifiable pride, that this proved to be a hand production throughout, the cotton being grown in one of the Southern States, and the fabric spun and woven by the factory girls of Louisville. What the picture is as a work of art, we shall probably have an opportunity of seeing personally, as it is understood to be Mr. Banyard's intention to exhibit it in England; but, in the meantime, we must be satisfied to know that it receives the warmest eulogiums from the most distinguished of his countrymen, and the testimony in favor of its correctness from the principal capitals and ports of the Mississippi. At the same time, Boston in April last, Mr. Briggs, Governor of Massachusetts, was in the chair, talked of much enthusiasm, as 'a wonderful and extraordinary production'; and Mr. Calhoun, President of the Senate, moved a series of resolutions expressive of their high admiration of the boldness and originality of the conception, and the indefatigable perseverance of the young and talented artist in the execution of his Herculean work; and these being warmly seconded by Mr. Bradbury, Speaker of the House of Representatives, were carried unanimously.

## Moralist and Miscellanist.

## Galveston, Texas.

As you enter the harbor through the crooked channel, studded on both sides with shell-breakers, the gloomy pelicans saluting you on every side, the approach is both difficult and dangerous; and, to add to the first impression, the old boiler of the steamer New York, wrecked there, seems to hold out of the water its rusty head to warn you off. Nevertheless, there is about eleven and a half feet of water on the bar, and the harbor is easily come-at-able to the initiated. The low and sandy, but grass-covered island on which the city is situated, is about thirty miles long, and has on it but three small groups of trees, though of fruit trees there are plenty in the city, planted by its inhabitants. It is extremely fertile, and owing principally to the industry of the German emigrants that have settled there, gardens of all kinds abound. It is also healthy

for all but those who, unacquainted with the peculiarities of the climate, expose themselves to the hot mid-day summer sun, and thereby bring on attacks of the fever. It is, however, considered, with the majority of us, more healthy at any season than New Orleans. Galveston bay is about 60 miles long, and 35 wide; in its deepest parts there are about 12 feet of water. On its greatest reach there is about three feet.

There are various islands in different parts of it; the largest is "Pelican," opposite the city of Galveston. This is, from one extremity to the other, about four miles long, and is 10 miles wide; in its deepest parts there are about 12 feet of water.

The town what "Coney" is to New York.

It is destined to be the chief port of the spring season, a great resort. Some visit for the purpose of making picnics or chowders for the last it is famous; others go for the sail, but most for the purpose of gathering the myriad of eggs deposited by gulls and other aquatic birds. It is supposed by some that the "margin change" will gradually fill up and join Galveston island to the mainland. There is one reason in this, for the channel called "Biliver," running between "Pelican" and the main-land, has visibly increased in depth within the last year, and a good point of "Pelican," called "the Sullivans," increased toward Galveston in proportion. Should this happen, the city would be transformed to "Bolivar Point" on the main-land, a few miles from its present site, as the uniting spirit of speculation, which is so prominent a characteristic of the citizens of Galveston, would, under any transformation, which could possibly take place, maintain a deuce as a link between the great inland navigation falling into Galveston bay and the

The inhabitants of Galveston are decidedly intellectual. Their inherited independence is renovated as it were, and the spirit of improvement is making the most rapid strides both in regard to their political and spiritualities. The streets are wide, clean, and well-paved, but their cleanliness is about on a par with New York, which is no compliment. One ameliorating item in this is, they are not obliged to pay for not having it attended to, like the New Yorkers.

## Cincinnati Fifty-six Years ago.

In 1790, says the Cincinnati Commercial, Cincinnati first took its present name, being christened by Arthur St. Clair, the territorial governor. Previous to this period it bore the name of Losantiville, or "town opposite the mouth of (the Licking)." Cincinnati had an increase in population, this year, of about forty families; and the cabin erected amounted nearly to the same number. The first two frame houses were built this year. The men were two blacksmiths, one shoemaker, one tailor, two carpenters, and one mason. Fifteen or twenty of the inhabitants were killed by the Indians during the year. About twenty acres in different parts of the town were planted with corn. The corn, when ripe, was in bushels. Flour, bread, and other provisions, were chiefly imported. Some of the inhabitants brought with them a few light articles of household furniture, but many of them were mostly destitute. Tables were made of planks, and the chairs were wooden bowls and trenchers. The men were hunting shirts of linen and linsey-woolsey, and round these a belt, in which were inserted a scalping-knife and tomahawk. Their moccasins, leggings and pantaloons were made of themselves. The greatest friendship and cordiality existed among the inhabitants, and a strong zeal for each other's safety and welfare. It is said that even of that day, our pioneer mothers' hurried to church, in their reticules or work-bags, a knife, in order to be ready for any contingency that might arise; and doubt, they would have fought like Spartans.

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